

# The Living Church

April 25, 1954 *2817* Price 20 Cents



CHRIST CHURCH, Rochester, N. Y.: Sing praises unto His Name [P. 8].

# The Living Church

Established 1878

A Weekly Record of the News, the Work, and the Thought of the Episcopal Church.

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THE LIVING CHURCH is published every week, dated Sunday, by The Church Literature Foundation, at 407 East Michigan Street, Milwaukee, Wis. Entered as second-class matter February 1900, under the Act of Congress of March 1879, at the post office, Milwaukee, Wis.

Subscription Rates — \$7.50 for one year; \$13.00 for two years; \$18.00 for three years. Canadian postage, 50 cents a year additional; foreign postage \$1.00 a year additional.

News deadline of THE LIVING CHURCH is Wednesday, 11 days before date of issue (Sunday). Less important news, however, received in this issue up to the Friday morning nine days before date of issue will be included in special cases. When possible, submit news through your diocesan district correspondent, whose name may be obtained from your diocesan or district office.

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## Things to Come

APRIL							MAY						
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25	26	27	28	29	30		30	31					

### April

- 1st Sunday after Easter. Kansas Convention, to 26th. Nevada Convention. Oregon Convention, to 26th.
- National Council meeting, Seabury House, Greenwich, Conn., to 29th. Sacramento Convention, to 28th.
- California Special diocesan Meeting on Century of Progress Fund.
- 2d Annual Faculty Conference for South, Bosc Center, Monteagle, Tenn., to May 1.

### May

- St. Philip and St. James.
- 2d Sunday after Easter. Builders for Christ Canvass. 50th annual convocation of Salina, to 3d. Indianapolis Convention, to 3d.
- Washington Convention. Pennsylvania Convention. Church Army Annual Meeting and Missionary Rally, St. Bartholomew's Parish House, New York City, N. Y.
- Upper South Carolina Convention, to 5th. South Carolina Convention, to 5th. New Jersey Convention, to 5th. Chicago Convention. East Carolina Convention, to 5th. Easton Convention, to 5th. Missouri Convention. Quincy Convention, to 5th. Wyoming Convention, to 6th.
- New Hampshire Convention.
- Massachusetts Convention. Nebraska Convention, to 7th.
- 3d Sunday after Easter. National Conference on Social Work, Atlanta, N. J., to 14th.

The Living Church

Executed for the Rev. Dudley McNeil, D.D., in St. James Episcopal Church, Scollie Ste., Marie, Mich.

RIDDLE BARS  
AND CURTAINS

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REFLECTORS

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## Sorts & Conditions

THIS IS a great year for being an Episcopalian. Last week several of us on the L.C. staff went up to Minneapolis to look over the scene of the Anglican Congress which from August 4th to 13th will bring together bishops, priests, and laypeople from all over the world to take counsel on their common faith, their common heritage, and their common problems.

ONLY ONE such congress has ever been held before, and that was in 1908, in England. So, as far as this generation is concerned, such a meeting is practically unprecedented.

WE MIDWESTERNERS are glad that the Congress will bring the visiting Anglicans to our part of the country which, of course, we regard as the "real" America, beautiful for spacious skies and amber waves of grain, and miraculously preserved from the special tensions and influences of other parts of the country. Out here, surrounded by Americans and Canadians for a thousand miles in every direction, we probably suffer from a bumptious provincialism, but we also have that sense of inner security and well-being that characterizes a loved child.

PROBABLY the most colorful Episcopal Church event of the summer will occur just before the Anglican Congress — the international Catholic Congress, to be held in Chicago, August 1st to 3d. The purpose of this meeting is not to hold a separate and independent congress of Anglo-Catholics in the Anglican Communion but to bear witness to the Catholicity of our Communion.

THE PITFALL of the Catholic Congress is exactly the same as the pitfall of the Anglican Congress — that such a meeting offers us too ready an opportunity to echo the pharisee's prayer: "God, I thank thee that I am not as other men are." It is hard to be grateful for being an Episcopalian without being egotistical about it.

THE saving grace of Anglicanism may be not in its unity, but in its very dividedness — the peculiarities which the High Churchman shares with Roman Catholics and those which the Low Churchman shares with Protestants, the things which put a strain on the Anglican family tie and make us feel friendlier at times with non-Anglicans than with our fellow-Churchmen. If we must boast, let us, like the apostle, boast about our infirmities.

GOD has given us, in our own Church, more than we are able to absorb, more than we are able to live with comfortably. We call these things "tensions" when we are putting our best foot forward, but when we are being frank we call them irritations and accuse our fellow-Churchmen of disloyalty — ignorance — bad manners — sectarianism — obscurantism — irreligion — heresy. If there be any Anglican unity after all this (and there is), let us give God the praise.

PETER DAY.

Not Endorsed

ANY organizations in the Church are evidently receiving an appeal from in Bridges, Montana, asking funds to a "Community Church." This ap-  
al is not endorsed by me in any way.

HENRY ,  
Bishop of Montana.  
Helena, Mont.

Anglo-Catholic Directory

has been requested of me by the Rev. Victor Menard of the Church of St. Michael and St. Mark in the diocese of Long Island to compile a directory of Anglo-Catholic parishes in the United States.

The need for the directory is so Anglo-Catholics who are traveling throughout the United States (laymen, clergy and service men) may find parishes where they may attend mass as the principal service on all Sundays and Holy Days. The parishes also will give days and hours of confession and special services like novenas and benediction. Such a directory as we plan will save much time for those using it and in many cases embarrassment. The directory will have many other uses for seminaries and religious houses. The information we seek from the Father Pastors to be entered in the directory is as follows:

- 1) Name of parish.
- 2) Priest assigned to parish (number and names).
- 3) Daily and weekly services.
- 4) Hours of confession and days on which it can be heard.
- 5) Special services (benediction, rosary, and novenas), and days and hours of these services.
- 6) Names of societies, sodalities and other organizations affiliated with the parish.

All parishes interested in being listed should write to me enclosing all the above information. There will be no charge for entering.

I would appreciate it if this letter could appear in your magazine as I feel it would help me very much.

RICHARD K. O'CONNOR,  
327 E. 145th St.  
Bronx 51, N. Y.

Political Force

WAS horrified the other morning when I picked up my paper and read that deans of the Episcopal Church had removed pulpits and premeditated the erection of the pulpits by maligning an individual in political life, and did it in the name of the Church.

Part of my basic philosophy is a belief in separation of Church and State. Until Church and its clergy return to teach Christian philosophy, instead of using pulpits and organizations for the purpose of drawing Church members into a political force which shall mobilize public opinion on questions of governmental processes, I'm afraid I cannot take the utterances of the clergy very seriously on either religious or political matters.

MRS. C. D. DICKERSON.  
Fort Worth, Texas.

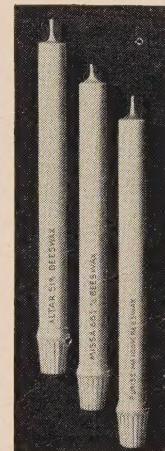
# Church Candles

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**Will & Baumer**

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since 1855

## Beeswax Eucharistic Candles



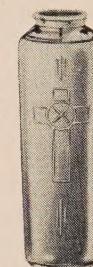
Especially fitting for Divine Service. Made of the finest materials obtainable in keeping with the high purpose for which they are used.

Available in three grades:

**Purissima**—100% pure beeswax

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New bottle-shaped container assures uniform burning. Choice of candle: all-beeswax, part-beeswax or regular mix.



## Sanctuary Lamps

**Sanctolamp DS**—Crystal or ruby globe, with standing frame as illustrated. Adapters for hanging, wall or pedestal mounting also available.

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## Vesper Lights

Hard stearic acid candles noted for their long burning quality. Choice of pure white or ivory color. Available in three grades: Marble, Polar or Onyx Brand. Wide range of sizes.

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Syracuse, New York

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( ) Vesper Lights  
( ) Sanctuary Lights  
( ) Sanctuary Lamps  
( ) Paschal Candles  
( ) Candlelight Service Kit

Gentlemen: Please send me complete information on the following:

( ) Lighters & Extinguishers  
( ) Tapers  
( ) Candle Burners  
( ) Charcoal  
( ) Incense  
( ) Other

Name.....

Church.....

Address.....

City..... Zone..... State.....

FIRST SUNDAY AFTER EASTER<sup>†</sup>

## WORLD RELIEF

## Food Packages

A \$5,000 Easter purchase by the Presiding Bishop's Fund for World Relief through Church World Service made possible the distribution, throughout Holy Week, of \$3 food packages to needy families in West Germany, Austria, Belgium and France.

Cash donations from parishes and individual Church members enabled their purchase.

## EPISCOPATE

## Meeting in Lebanon

The Rt. Rev. G. Ashton Oldham, retired Bishop of Albany, and presently in charge of the Church of the Ascension, New York City, has accepted an invitation to participate in a Moslem-Christian Convocation in Bhamdoun, Lebanon, at the end of April. The conference is under the auspices of the American Friends of the Middle East, Inc.

The convocation will bring together leaders of the two Faiths from 19 countries including the United States. It will be the first time in history that this type of group has convened on a world wide scale.

Bishop Oldham will conduct a Christian service at the plenary session of the convocation. The theme of the conference is "The Spiritual Qualities and the Eternal Values of Religion Versus the Barren Philosophy of Materialism."

While in the Middle East, Bishop Oldham will visit Damascus and the Holy Land, returning to this country via London where he will stay at Lambeth Palace for about a week.

ACU<sup>†</sup>

## Congress in Stadium

Arrangements have been completed for the use of the Chicago Stadium for the services and meetings of the 1954 Catholic Congress, Chicago, August 1st to 3d. The stadium, located in the heart of the city, is air-conditioned and will be used for all gatherings.

The Rev. Canon Albert J. duBois, New York, Catholic Congress chairman,



FOR NEEDY FAMILIES  
\$5000 Easter purchase.

said that original plans for the use of a smaller building had been revised because early registration indicates a large nationwide attendance requiring larger facilities. He also announced that space will be available for exhibits.

## YOUNG PEOPLE

## How to Spend a Vacation

A summer in Thailand or in the slums of New York's lower East Side are among the choices offered to young people of the Episcopal Church who are making up their minds about how to spend their 1954 vacations. Over 100 summer service subjects offered within the Episcopal Church or under inter-church auspices are listed in a booklet recently issued by the National Council.\* Introduction to the booklet (title: *Summer Service Projects, 1954*) says:

"The best way to learn to know yourself, to begin a deeper exploration of your own interests, abilities, and weaknesses, is through participation" in one of the service projects.

There are openings for both men and

\*Information on details of summer projects may be obtained from the Summer Service Projects Committee, 281 Fourth Avenue, New York 10, N. Y. Those interested are urged to write as soon as possible for some of the projects begin in May.

**TUNING IN:** First Sunday after Easter is sometimes called "Low Sunday," in the sense that it ranks "low" in comparison with Easter, the greatest feast of the Christian Year. On the other hand, the Easter theme continues, Easter hymns are

sung, and Easter decorations, in part at least, remain. ACU is an abbreviation for American Church Union, an unofficial organization that emphasizes the Episcopal Church's continuity with the Church of pre-Reformation times.

women; usually college age or near college age is specified. Some of the projects provide room and board; others do not. For almost all the student pays his own travel expenses. Occasionally there is remuneration for work done.

Although the emphasis in the National Council list is on group activities where students work together there are many opportunities for young people to work individually in their home parishes or in other localities, some of which are described in the project booklet.

Among the group projects are work seminars, work camps, urban projects and diocesan-sponsored projects.

In a work seminar members of the group live in a closely-knit community "bound together by common worship, Bible study, discussion sessions, physical labor projects, and the co-operative duties of the household."

Such seminars are held at Parishfield, Brighton, Mich.; Mission Farm, Shoreburne, Vt.; and Plainfield, Plainfield, N. H.

One of the work camps is at Killbuck Ferry, N. Y., where students live as a team in a labor camp of migrant workers. Another is the Parish Work Camp at St. Andrew's Church, Beacon, N. Y., where effort is made to understand the life of a typical parish in a retrograde area. Roanridge, Parkville, Mo., which is actually a farm and run as a training center by the National Town and Country Church Institute, is another.

Theory behind the work camp is that the best way to break down barriers between people is by actually working (eight hours a day) and worshipping with them.

Urban projects give students a chance to see the complexities of the industrial area and relate their findings to Christian conviction. These projects include Lower East Side Mission, Trinity Parish, New York City; Jersey City Mission, Grace Church, Jersey City, N. J., and Lincoln Heights Mission, near Cincinnati, Ohio.

In another urban project students become "Interns-in-industry." They live cooperatively at La Salle House, and hold down summer jobs — mostly in Whitinsville, Mass.

A number of diocesan-sponsored groups will work in isolated areas in unskilled labor. There is also some di-

an-sponsored work in camps and institutions. Six dioceses and districts sponsoring projects are Maine, Michigan, Nevada, Ohio, San Joaquin, and Southern Ohio.

Among projects for individuals are motor caravans which will be traveling through Canada, often in remote areas. Work is teaching and evangelistic. Bookert notes "driver must be able to drive Ford and take a course in running pairs. . . ."

Some other individual projects are overseas. Still others are at settlement houses and camps.

In various interchurch projects students have the experience of working, living, and worshipping with those of her Churches, Faiths, and Nationalities.

Locations range from Independence, Iowa, to Thailand, and costs range from nothing to \$1000. Under one plan each student lives half the summer as a member of a selected family in another country.

The National Council booklet offers these suggestions for financing:

"One student group volunteered to raise money for one person in the group to participate in a summer service project; others are thinking of this. Certainly each student group and college clergyman could not let anyone stay away because of lack of finances. The Canterbury group can ask a vestry, Woman's Auxiliary, the shop, and interested parishioners. Local civic clubs have sometimes helped with overseas scholarships. It is embarrassing for an individual to ask for himself, this is why the rector or student group should be the initiative. Apply early!"

## PUBLIC AFFAIRS

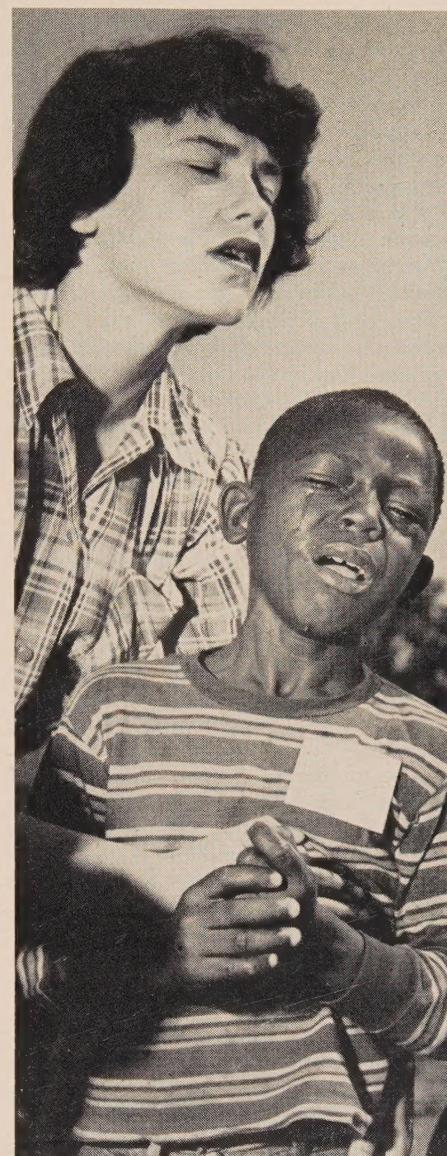
### minent Starvation

"Can we as a so-called Christian nation continue to hoard surplus food supplies when millions of people in other parts of the world are on the verge of starvation?" asked the Rev. Gardiner I. Day, rector of Christ Church, Cambridge, Mass., in a sermon, March 28th. "Surely we have sufficient Christian charity plus ingenuity to make it possible for those millions who are on the verge of starvation in the world to receive some of the surplus food which is now being stored by our government in warehouses in this country," said Mr. Day.

Preaching on the compassion of Christ, Mr. Day said in part,

"At the present time our government is in warehouses in this country many months' supply of wheat and corn and

dried skim milk; not to mention more than 275 million pounds of surplus butter. Experts inform us that even with the reduced acreage allotments for wheat and corn proposed for next year, other factors such



Dick Bandy

SUMMER WORK AT KING FERRY\*  
Broken barriers.

as increased yields will not appreciably lower these surpluses. While our government has used some of this surplus food for school lunches, disaster relief, and drought-stricken cattlemen in this country, as well as for Pakistan and Korea and the United Nations Children's Fund, the surplus is still accumulating faster than it is being reduced.

"Surely if Jesus of Nazareth were in the world today, one cannot imagine His

\*Students' summer service at this migrant camp includes not only instruction and counseling of children and adolescents in group play, the 3 R's, and Christian attitudes, but words of comfort at appropriate moments.

viewing this situation with complacency....

"While the Churches are helping through Church World Service and other relief agencies, this problem is far too gigantic to be handled by the Church alone, but can only be satisfactorily met by bold and extensive plans carried out by our Government and the United Nations."

### Investigation Counsel

Ray H. Jenkins, appointed April 7th as special counsel for a Senate subcommittee's investigation of the McCarthy-Army dispute, is a Churchman. Mr. Jenkins is a partner in the Jenkins & Jenkins law firm of Knoxville, Tenn.

### Alcohol Beverages Ruling

The Henderson Fiscal court, Henderson, Ky., ruled on March 1st to ban the sale of alcoholic beverages from 12 midnight until 8 AM the next day. Previously, alcoholic beverages could be sold until 2 AM.

A crowd of over 200 persons applauded the court and the Rev. O'Ferrall Thompson, president of the Henderson Ministerial Association and rector of St. Paul's Church, Henderson, after the motion was passed to conform with the state law on liquor sales. The state law requires the selling of alcoholic beverages to cease at midnight.

Mr. Thompson addressed the court before the decision, telling why the ministerial association felt that liquor shouldn't be sold past midnight. Among other things he mentioned, according to the Henderson *Gleamer and Journal*, that many children of the city had been involved in accidents after 12 o'clock.

### Clergy Coverage

Protestant spokesmen testified at a public hearing of the House Ways and Means Committee in Washington, D. C., recently that they favored extending social security coverage<sup>1</sup> to clergymen provided it was on a voluntary basis.

They were generally opposed, however, to inclusion of ministers in social security under an employee-employer relationship whereby both pay taxes into the system. Such an arrangement, they suggested, might, in some quarters, raise issues involving the separation of Church and State.

The committee is considering President Eisenhower's program to increase social security benefits and taxes and extend coverage to some 10,500,000 persons of whom about 250,000 are clergymen.

Among those who testified was a rep-

UNING IN: Social Security provisions were originally intended to include the clergy. Representatives of the Churches, however, appealed to the government to recognize what the churches themselves were doing for the clergy, through their

own systems. The request was not that clergy as such be excluded, but that coverage be not extended to any workers already adequately covered. (See *The Clergy and Social Security*, by Robert Worthington, Church Pension Fund.)

representative of the National Council of Churches. [RNS]

## RADIO & TV

### Speech from Focal Point

The dean of St. Mark's Cathedral in Minneapolis, focal point of the worldwide Anglican Congress which will convene this summer, will be guest speaker on the CBS radio production Church of the Air, Sunday, May 9th. The Very Rev. Frederick Myers Morris, a former teacher of homiletics at the Episcopal Theological Seminary in Cambridge, Mass., will be heard at 10 AM EST.

### Budget Hike

Plans to spend \$1,056,085 on religious radio and TV programs and film productions in 1954 have been announced by the Broadcasting and Film Commission of the National Council of Churches.

The amount is 33% more than the commission spent last year and will permit the largest program in the history of the agency.

Dr. S. Franklin Mack, executive director, said it reflects the determination of NCC members to take fullest advantage of both radio and TV to spread this message to "millions who are unchurched but hungering for spiritual guidance." [RNS]

### LAYMEN

#### 31 Year Old President

Lee H. Bristol Jr., 31-year-old advertising manager of the Bristol-Myers Co., has been installed as president of the Laymen's Movement for a Christian World. He is a member of the Episcopal Church. [RNS]

### BUILDERS

#### Pictorial Story

A Builders for Christ filmstrip which tells pictorially the story of the overall objectives and needs of the campaign was completed April 1st.

The filmstrip will be valuable not only for Builders for Christ canvassers but also for members of the parish.

Prints can be ordered and showings scheduled through diocesan offices. Prints supplied to diocesan offices will be sent without charge. However, parishes wishing to own a copy of the filmstrip may order it directly from the National Council for \$1.00.

**TUNING IN:** The Diocese of Nagpur comprises the Central Provinces, Berar, Central India. It was established about the beginning of the century. (Not to be confused with the diocese of Chota Nagpur — also in India — established 10 or 12 years

### INDIA

#### In the Heart of the Peninsula

The Rev. Sadanand Pathak, lecturer in Bishop's College, Calcutta, has been elected new Bishop of Nagpur, and will be consecrated in St. Paul's Cathedral, Calcutta, in June. Nagpur is a diocese in the Church of India, Pakistan, Burma, and Ceylon.

He replaces the Rt. Rev. George Sinker, who resigned the See of Nagpur to accept an appointment as Assistant Bishop of Derby. After relinquishing his office, Bishop Sinker proceeded to Australia on deputation work for the British and Foreign Bible Society. He is a well-known preacher and was connected with the Bible Society of India as its general secretary before his election to the episcopate.

Mr. Pathak is an old student of Bishop's College and for many years was in charge of the Diocesan Divinity School in Nasik. Before he was appointed to Bishop's College, he was on the staff of the Bible Society of India as the secretary of the Bombay branch. His mother-tongue is Marathi, in which language he has written several books. He is 49 years old and has a family of seven.

The diocese of Nagpur is situated in the heart of the Indian peninsula and is bilingual. Many parishes are Hindi-speaking while Marathi is the language of the remaining churches in the area of the Chanda Mission, which is conducted by the Episcopal Church in Scotland.¶

### FINLAND

#### Consecration of Bishop

Prof. Michael Tsub of Leningrad Theological Seminary has been consecrated bishop and named by the Moscow Patriarchate to head Russian Orthodox congregations in Helsinki, Finland, and the Valamo and Konevitsa monasteries.

His consecration as Bishop Michael of Luga (a town 100 miles south of Leningrad), and appointment to head Russian Orthodox groups in Finland was reported in the Moscow Patriarchate's official journal.

The Orthodox Church of Finland is headed by Archbishop Herman. For the past 30 years it has been under the jurisdiction of the Ecumenical Patriarchate of Istanbul.

Archbishop Herman said in Helsinki that his Church has a membership of more than 70,000 but that two Helsinki congregations, totaling about 1,000 per-

sons, have remained outside its fold now, apparently, have aligned themselves with the Moscow Patriarchate.

A minority group within the Finnish Orthodox Church has been seeking successfully since 1945 to bring Church under the authority of the Moscow Patriarchate. [RNS]

### AFRICA

#### Church for Chinese

A new, permanent church is being built for Chinese residents of Port Elizabeth, a seaport in the southeast of Cape Province, South Africa.

The Chinese now have available a temporary church of St. Francis Xavier ministered to by the priest-in-charge of St. Mark's Mission. Evangelistic work is done by sisters of the Community of the Resurrection of Our Lord, "Grahamstown Sisters."

There is a primary mission school where the Chinese provide the teachers' salaries. Not all the children are Christian, but all attend prayers and scripture, and many are baptized and confirmed. Chinese parents are more favorably inclined to Christianity now than in the past, a reliable source reports.

One of the sisters teaches in the school, prepares adults for Baptism, and prepares both children and adults for confirmation. The Chinese often are visiting in their shops by the sisters, who also run a guild for Christian girls.

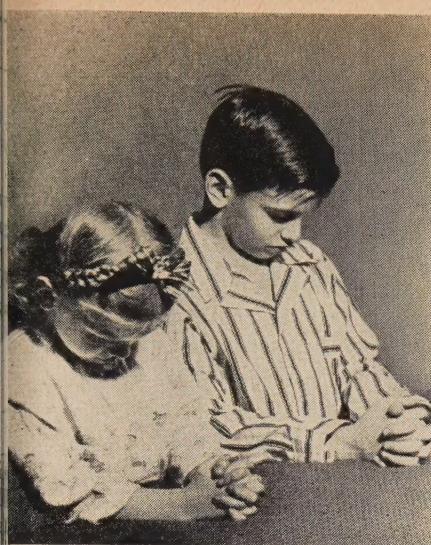
Most of the Chinese are traders, some of whom have been born in South Africa, others who have come for a time intending to return to their native land in their old age.

### New Province

A new Province in Africa comprising the dioceses of Mashonaland, Matabeleland, Northern Rhodesia and Nyasaland will be formed May 8, 1954. Mashonaland and Matabeleland are now in the province of South Africa, and Northern Rhodesia and Nyasaland are under the jurisdiction of the Archbishop of Canterbury. The inauguration will be in the Cathedral of St. Mary at All Saints', Salisbury, Southern Rhodesia, where Holy Communion will be celebrated by the Archbishop of Canterbury and the sermon will be given by the Archbishop of Cape Town. The two primates will relinquish the jurisdiction hitherto held by them to the new province, and the four Bishops will meet to elect an Archbishop from among the

before.) The See of Calcutta became the metropolitical see in 1835. It was founded in 1814, and at one time included Australia. The Episcopal Church of Scotland consecrated the first bishop for America, Samuel Seabury (1784).

*How can Christians here and in the world beyond have communion with one another if they may not pray for one another?*



RNS

## The Communion of Saints

"Yet she on earth hath union  
With God, the three in One,  
And mystic sweet communion  
With those whose rest is won."

THESE lines from the fifth stanza of the hymn, "The Church's one foundation," are an excellent statement of what we mean when we say in the Creed, "I believe in . . . the Communion of Saints." "She on earth" refers to the Church Militant — the Church composed of the baptized in this world, whose salvation is being worked out but is not yet assured.

That we on this earth can pray to God the Father, God the Son, and God the Holy Ghost, we all understand. That this God of ours can give us His grace or help is also understood. But it is when we come to "those whose rest is won" that misunderstanding and confusion enter. The Church Militant we can understand. What other Church is here?

To answer this question is to explain what is meant by the "Communion of saints."

The union we have with Christ as a

result of our baptism is not something we lose at death. Just as their union with Christ unites Christians on earth, so does this union with Christ unite them with Christians beyond the grave. The departed are still members of Christ. So the first answer to the question, "What other Church is there?" is the "Church in Heaven," usually called the "Church Triumphant."

But there is also the Church Expectant, which consists of those baptized Christians whose souls have left this world in a state of grace but with many imperfections to be outgrown before they can be admitted into the presence of God's blazing glory. They are members of the Body of Christ no less than those in heaven and those on earth.

It is these three groups that compose the Church of Christ. It takes no thought to see that what we so often think of as the Church — that is, the Church on earth — is infinitesimal compared with the rest of the Church, the Church Triumphant and the Church Expectant.

### HOLINESS FOR ALL

This union which all Christians have with one another because of their union with Christ is what is meant by the Communion of Saints. The idea is so simple one might well ask why there has been ignorance of it. One cause of misunderstanding is the term "Saints." We speak of St. Mary, St. Paul, St. John the Apostle, St. Monica, etc. These men and women were of such holiness that the Church has said they were in heaven. Hence many people have thought that the Communion of Saints meant the communion (or fellowship) of especially holy ones like these. Then, again, this was mixed up with the notion of the invocation of the saints, as, for instance, when we ask the Blessed Virgin or St. John the Apostle to pray for us.

The term, "saints," as used in the Creed, does not mean saint in the restricted sense. Saints of the Creed are simply the faithful, taken collectively. St. Paul frequently referred to his converts as the saints. We are all saints — that is, we are all sanctified, by virtue of our baptism. We are all saints in the sense that we are called to become holy. The well-known Roman Catholic writer, Thomas Merton, referring to the election of an abbot at the Trappist mon-

astery to which he is attached, said that the business of the new superior would be "to make saints of us." He did not mean that all the monks would become saints in the technical sense, but that all would try to achieve holiness. And this is equally the duty of Episcopalians. It is the duty of the clergy to try to make saints of their people, and it is the duty of Churchpeople to try to become saints.

The invocation of saints — the direct request for their prayers — is responsible for more confusion. At the Reformation a clean sweep was made of the whole practice. How can we say that Christians here and in the world beyond have communion with one another if they may not pray for one another? How can I say I have communion with my departed mother if I may not even say a prayer for her? How can she be said to have retained her love for me if she may not ask God to bless me?

Nor is this contrary to the teaching of Scripture. Even as the New Testament was being gathered and decided upon the Christians were writing upon the graves of the martyrs, "Pray for me." Nor can it be said that asking a saint to pray for us minimizes the mediation of Christ. St. Paul asked his converts to pray for him. Surely he would not have done that if he had thought of it as taking away from Christ's part.

I often hear the difficulty expressed by asking the question, "Why not go directly to God?" But sometimes God wishes us to approach Him through others. A classic example is seen in Job 42:8, where God tells the friends to use Job as an intercessor as He will hear him, and not them.

There is no obligation on anyone's part to ask the prayers of the saints, but it is a practice recommended by the long history of the Church. We are most of us named after some saint; why not ask his prayers? If a church is named for St. Paul, why shouldn't its people ask him to pray for them, both as a group and individually?

Finally, there is the matter of praying for the departed. This, too, went out at the Reformation; and this, too, has returned. Surely it is a logical conclusion of the doctrine of the Communion of Saints. The Reformation may have accomplished some good in abolishing abuses. Whether they might have

### ACU CYCLE OF PRAYER

#### April

5. St. Mark's, Portland, Ore.
6. St. Christopher's Mission, Bluff, Utah
7. St. James', Cleveland, Ohio
8. Holy Trinity, Daytona Beach, Fla.
9. St. Barnabas', Havana, Ill.
10. St. Luke's, Cambridge, N. Y.
11. St. Cyprian's, Chicago, Ill.
12. St. Helen's Hall, Portland, Ore.

**By the Rev. John Clarence Petrie**

St. Martin's Church, Clewiston, Fla.

been removed without breaking up the Church into hundreds of warring sects is a matter of idle speculation. Whether the cure is worse than the disease is a matter of opinion, but it certainly went overboard in stopping what had been Christian practice for at least 12 centuries, and very likely for 15. But our own branch of Christendom has been brave enough to undo the harm. After the custom of the early centuries, and in keeping with the dictates of the heart and the doctrine of the Communion of Saints, we pray, as a matter of course, for our dear ones on the other side.

It is a cold and frozen universe at which materialism looks — the vast spaces and the prospect of its all going up in smoke some day. Millions of years of evolution have led to the marvel of human personality. In an instant of time, so materialism teaches, it is snuffed out — the process was all in vain. Vanity of vanities and vexation of spirit.

Protestantism looks out into another world, believing that some in it are lost forever, some in heaven. But no thought can pass from us to them, nor from them to us. A picture, a book, a monument we can preserve as a cold reminder. But God has placed an impenetrable curtain between them and us.

The Catholic faith says, No! Death does not cut us off. We can pray for them; they for us. The holy sacrifice of the altar can be offered for them. They can plead Christ's death for us. And so, we

"... on earth have union  
With God the three in One,  
And mystic sweet communion  
With those whose rest is won."

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Checks should be made payable to THE LIVING CHURCH RELIEF FUND and sent to the office of Publication, 407 E. Michigan Street, Milwaukee 2, Wis., with notation as to the purpose for which they are intended. They are kept separate from the funds of the publisher, and the accounts are audited annually by a Certified Public Accountant.

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## BOOKS

The Rev. FRANCIS C. LIGHTBOURN, Literary Editor

### A Classic

**I**N 1918 was published, by Morehouse-Gorham Co., a book that has since become a classic of its kind — *The Episcopal Church: Its Message for Men of Today*, by George Parkin Atwater.

Dr. Atwater, then rector of the Church of Our Saviour, Akron, Ohio, later of Grace Church, Brooklyn, N. Y., died in 1932. With the help of his son,

**THE EPISCOPAL CHURCH: Its Message for Men of Today.** By George Parkin Atwater. New and Revised Edition. Morehouse-Gorham. Cloth \$2.50; paper \$1.50.

the Rev. David T. Atwater, present rector of Grace Church — who succeeded his father in that position — the publishers have brought out a revised edition of this book, which completes 201,500 copies of *The Episcopal Church: Its Message for Men of Today*.

It is eminently fitting that this father-son production, which, by its "clear, winsome, and unbiased presentation of the message of the Episcopal Church," has endeared itself to "a whole generation of inquirers and confirmation candidates," should be available again — and in so attractive and readable a format.

### Highlights Recommended

By the Rev. BERNARD G. BULEY

**T**HE highlights of the Christian year are covered in Dr. Randolph Crump Miller's latest book, *A Symphony of the Christian Year*.

Dr. Miller uses the hymnal most effectively, quoting from it liberally. In the first sections of the book, when he follows the Prayer Book, his theology is generally orthodox, except that he does use the word "immortality," when the term "eternal life" would be more appropriate.

Dr. Miller includes in this book sermons for Mother's Day, Father's Day, Reformation Sunday, and other days which are observed largely by non-An-

**A SYMPHONY OF THE CHRISTIAN YEAR.** By Randolph Crump Miller. Seabury Press. Pp. 227. \$3.25.

glicans. It seems to me that such sentimental observances are somewhat superfluous, because the Christian year, when kept in its fullness, does not miss any phase of human experience.

I feel that Part II of this work could have been left out, and, if the author had given in its stead a short sermon for each Sunday in the "Church" year, similar in quality to those in Part I, this

work would have been much more work.

Many of these sermons could be used by layreaders verbatim, and they would make most effective preaching, because they show "a concern for Christian education on the parish level." The terminology used is simple and yet striking.

I highly recommend particularly the first section of this useful book.

### In Brief

**PRAYERS ON THE PASSION.** Compiled by F. B. Macnutt. With a Foreword by the Archbishop of Canterbury. London: Mowbrays. In America: Morehouse-Gorham. Pp. xi, 48. Paper 75 cents.

Contains 126 prayers, mostly in Colloquial form, taken from many sources, ancient and modern, including a touching prayer (The Seven Words from the Cross), from *The Primer*, 1557.

Specifically for Passiontide, but usable at other times, especially on Fridays. Good clear type and handy size.

**THE OLD TESTAMENT IN THE NEW TESTAMENT.** By R. G. Tasker. London: SCM Press. Pp. 11. Paper, 6/-.

A new edition of a book originally published in 1946, with the first two chapters entirely rewritten.

Author, who is professor of New Testament Exegesis in the University of London, surveys the use made of the Old Testament by our Lord Himself, and the Evangelists, and its use in Acts 1-12, the Pauline Epistles, the Epistle to the Hebrews, the Petrine Epistles, the Epistles of James, and the Revelation.

### Books Received

**FEAR NOT.** By Henry I. Louttit. Foreword by Austin Pardue. Seabury Press. Pp. viii, 65. \$1.00.

**FROM ABRAHAM TO SOLOMON.** An Introduction to the Early History of the Hebrews. Agnes Humphreys. London: SCM Press. Pp. 11. 6/-.

### The Cover

"*O be joyful in God, all ye lands; sing praises unto the honor of His Name; make His praise to be glorious. . . . For all the world shall worship Thee, sing of Thee, and praise Thy Name. . . .*" (Psalm 66, *Jubilate Deo*, for Morning Prayer, First Sunday after Easter.)

Typical of the gladness of Eastertide is the scene on this week's cover. The recessional, with its note of triumph, is taking place at Christ Church, Rochester, N. Y. The Rev. D. H. Gratiot is rector of the parish, which has 1035 communicants.

# The Bomb

**R**EVELATIONS as to the awesome destructive possibilities of the hydrogen bomb have not, so far as we can discover, led to much comment in religious circles. It is said that the United States already is capable of obliterating every major city on earth; and, if this statement is an exaggeration of today, the likelihood is that it will not be narrow.

Informed sources differ about the state of Russia's progress with the H-bomb. It is known that the Soviets have set off a thermo-nuclear explosion, but there is some doubt whether the device used was one that could be stored, transported, and delivered as a military weapon. But, here again, the question is merely a matter of time. If the Russians do not equal us in progress today, the near future will unquestionably bring about a situation in which Russia as well as the United States is able to deliver a knockout blow to the entire world.

Perhaps these grim facts leave us in a state of emotional and moral shock. The Church has already said everything it can think of to say, we have already felt all the apprehension we are capable of feeling, and so the only logical course is to think about something else — about McCarthy or Oppenheimer or the FHA; about the bond issue for new schools (new targets); about how to make a profit on next month's business; about the menu for supper; about the drive for the Church building fund; about everything except the fact that our civilization and all its works stand on the brink of destruction.

*Time* magazine, in a truly great report on the subject in its April 12th issue, observed:

"Ironically, some of the loudest cries that the H-bomb should be abandoned on moral grounds, that even experiments with it should be stopped, came from those groups most affected by the rationalist or scientific — as distinguished from the traditional and religious — viewpoint. The basis of modern rationalist morality is largely statistical (see Dr. Kinsey), and the difference between the effect of the H-bomb and other weapons is also statistical, quantitative."

"The older morality, still dominant in the U.S., and in most other western lands, finds no moral problem in the H-bomb that was not present in the A-bomb, none in the H-bomb that was not present in the mass bombing of cities, none in these that is not present in war itself, and no grave problems in war that are not present in the basic question of the permissibility of force in any circumstances. This does not mean that the traditional morality does not meet a host of appalling questions in the whole area of when and how force may be morally used. It does. But it meets them on the basis of motive and law and of actual choice available. It looks at the man, not his weapon; at the circumstances in which he uses it, not at the number of the slain."\*

It is true that the H-bomb raises no new moral problem, although the scope of the devastation it

can inflict has a bearing on the moral question of the proportion of means to ends. But the bomb does raise religious problems in a different area — the area of theology, and in particular that branch of theology which deals with human nature and destiny, with the purpose of earthly life and the question of the truth of the Church's teachings about death, judgment, heaven, and hell.

No matter how much we may invoke words like "traditional" and "religious," however much we may point to ancient prayers and formulations of the faith, the Christian Church in general has acquiesced in an outlook on life that has become as hallowed a tradition, as respectable a religion, as Christianity itself. This is the belief that life in this world is the "real" life, and that success according to worldly standards is the real object of life. We were not brought up by our parents to be world-renouncing saints, nor do we bring up our children to place the will of God on a higher level than the good opinion of our neighbors.

We see the point of Christmas — God coming to earth, getting into the thick of things at last; but we rather miss the point of Easter — God triumphing over death and opening to us the way of everlasting life.

**F**UNDAMENTALLY, Christianity's answer to the H-bomb sounds so callous that we are almost reluctant to state it — the H-bomb simply does not matter. Civilization does not matter. The world does not matter.

It is significant to note that the eccentric new Churches that spring up among the plain people of our country present their members with just such an interpretation of the fate of the world and the purpose of life — and these are the fastest-growing Churches in the country today.

God may not allow the curtain to be rung down just yet upon the affairs of mankind. The Christians of the first century thought the world was going to end in their lifetime, but their expectation proved to be premature. They thought that the end of their world would be a vindication of God; most of us today talk as if the end of our world would be a defeat for God.

Thus, the theological effect of the H-bomb is to give a new immediacy to the early Christian outlook expressed in the New Testament. They expected the divine equivalent of the H-bomb any minute, and were not in the least dismayed. In fact, they prayed that it would come quickly.

Every promise of Easter, every implication of the Resurrection, was interpreted in the light of a fast-approaching end of the age.

"Likewise reckon ye also yourselves to be dead indeed unto sin, but alive unto God through Jesus Christ our Lord."

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**Other Authoritative Brochures  
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No. 24. The Intellectual Revolution and the Anglican Communion by Walter H. Stowe.  
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**MISSISSIPPI**  
**Mutual Disaster**

Mutual assistance in a mutual disaster was expressed recently when Christ Church, Vicksburg, Miss., sent \$200 to the Warren County Colored Ministerial Association of Mississippi to be used in meeting the needs of Negro families hurt in a tornado last December.

The Colored Ministerial Association previously had distributed some \$665 from their disaster fund among the five churches in Vicksburg which were damaged in the tornado. Christ Church had lost its roof.

**NEW YORK**

**TV, Radio Prelude**

A television program and a series of spot radio announcements will prelude the first mass meeting of the diocese of New York in its campaign to raise its quota for the national Builders for Christ fund. The mass meeting will be April 28th at the New York Cathedral.

Bishop Donegan of New York will outline the Builders for Christ fund over the Dumont TV Network Sunday, April 25th at 2:30 PM. The choir of the General Theological Seminary will sing the background music for the half hour program.

The spot radio announcements will begin Monday, April 26th, over three local radio networks.

**Christians at Work**

Implications of the Christian faith in various vocations were discussed at a recent conference in the New York Cathedral. The subject was "The Christian and His Daily Work."

The conference started with a 4 PM Service of Evensong, at which the Rev. Dr. J. V. Langmead Casserley, professor of dogmatic theology at General Theological Seminary, gave the sermon which keyed the conference.

In his sermon Dr. Casserley outlined various theological concepts of work, disapproving of people engaged in what he called invalid work. As an example of invalid work he cited advertisers who seek to create public demand for products which have "no necessary or intelligible value."

Dr. Casserley said the concept that leisure time exists simply for "rest and relaxation" was a disastrous idea.

"The modern world has more leisure than before and less capacity to use it creatively. If you want to see what I mean, go to Times Square any evening. There you will see leisure frittered and squandered away. This calls for pity and prayer.

True leisure is neither empty time nor time for vanity, but the period during which, having done what must be done in order to maintain life on earth, we are free to do what we have to do in order to attain life eternal."

Discussion groups were held after the sermon. The groups used Dr. Casserley's sermon as a starting point, discussing aims and methods in gaining understanding of the relevance of the Christian faith to the problems confronting Churchmen and women in their daily work and of properly implementing that faith.

It was felt that each group was highly successful in its panel discussions. For example, this resolution arose out of a lawyers group:

"It was the sense of the meeting that recommendation be made to the dean chapter of the cathedral and to the department of Christian social relations that a group of lawyers in this diocese be formed for the purpose of giving assistance to clergy in those instances in which pastoral problems develop legal implications."

A report from the construction, transportation, utilities group gave these conclusions:

(1) It is important to recognize the dignity of the individual soul before God, that all children of God must undergo all efforts for human improvement.

(2) Good social order results when men seek to live for each other in brotherhood.

(3) It is important to:

Strive to take a more active part in individual and organized effort to promote Christian fellowship in economic arrangements.

Seek to know and understand and operate with people of economic groups other than one's own.

Try to become a skilled Christian worker in one's chosen vocation.

Try to help the Church fulfill Christ's ministry to human life by consecrated service in the Christian community.

**RHODE ISLAND**

**Charity Support**

The advance gifts and corporative phase of Rhode Island's campaign for raising \$170,000 toward the Builders for Christ fund and support of 11 charities in Rhode Island began March 29th with a meeting at St. Martin's Church, Providence.

Some 500 people, representing every parish in the diocese, heard the evening speakers—Dr. Clark G. Kuebler, president of Ripon College, Ripon, Wis., and Bishop Gray of Connecticut—declare that Christianity is the only hope for just and lasting peace.

Both speakers emphasized the need to support the work of the Church in areas

ch as the Philippines where churches, destroyed by war, must be rebuilt; in Puerto Rico where St. Just's School is model for all education on the island, and in the South, where the Church supports the work of the American Church Institute for Negroes.

Rhode Island charity agencies which will benefit from the campaign include:

St. Mary's Home for Children; St. Martha's House, expected to be opened May; St. Andrew's School; St. Dunstan's Choir School for Boys; St. Michael's School; Seaman's Church Institute; College Chaplain Service; Institutional Chaplain Service; Youth Conference Center; Holiday House; and the Bishop's Discretionary Fund.

Some \$100,000 from the \$170,000 will be used to help support theseencies.

## SOUTH CAROLINA

### 3000 Each Night

The Rev. Canon Bryan Green of Birmingham, England, recently concluded ten day mission at the County Hall, Charleston, S. C.

The mission was sponsored by the diocese of South Carolina. People throughout the diocese attended, averaging 3,000 persons each night.

One day during the mission Canon Green led a conference for the clergy of the diocese at old St. Andrew's Church, Charleston.

Canon Green was assisted by the Rev. Arnold Frankham of Middleton, England. In addition to the services at the County Hall, Canon Green visited the South Carolina towns of Cheraw, Florence, Sumter, and spoke to many school, college, and civic groups.

## NORTH TEXAS

### Record Communicants

For the first time in the 44-year-old history of the missionary district of North Texas, the number of communicants reported at convocation exceeded 3000. The report was made by Bishop Quarterman of North Texas at the district's recent 44th annual convocation at Emmanuel Church, San Angelo, Texas. Some 379 communicants were added during the past year, and the Church school was increased by 356 members. Another report of significance to the district was that every congregation had paid in full both the missions apportionment and the district assessment.

In his convocation speech, Bishop Quarterman asked that more preparation be given candidates and inquirers for Church membership, suggesting that the period of preparation be extended from six months to a year. He expressed concern for God-parents,

that they be instructed in their responsibilities and that adults "be sufficiently instructed in the principles of the Christian religion."

The budget adopted for the year was \$53,881.

ELECTIONS. Council of Advice: Clerical, Claude Canterbury, Rex Simms; lay, E. G. Lewis, Beaumont Stinnett.

Executive Committee: Clerical, Smythe Lindsay, W. E. Hoskin, M. F. Elliott, P. H. Brooks; lay, Armistead Rust, J. T. Padgett, W. B. Deaderick, J. M. Scott, Jr.

Delegates to Synod: Clerical, George Morrel, Morris Elliott, S. H. Lindsay; lay, C. S. Carter, David Kritser, A. L. Turner.

## IOWA

### Student Center

St. Paul's, Grinnell, Iowa, a mission of St. Stephen's Church, Newton, Iowa, recently dedicated a new parish hall and student center. A new church will be erected when sufficient funds are available.

The Rev. Joseph Gregori, vicar of the Church and chaplain of Grinnell College, conducted the dedication service. Members of St. Stephen's, representatives of Grinnell College faculty, and representatives from local churches and the ministerial association attended.

## CALIFORNIA

### High School Audience

High school seniors in Rushmore, Calif., recently heard a series of lectures on "Alcoholism — its prevention and arrestment" given by the Rev. George W. Ridgway, rector of Holy Trinity Parish, Richmond, Calif., and chairman of the diocesan committee on alcoholism.

Some five hundred seniors, in groups of 50, heard the rector, who gave the lecture at the school. A round table question box was answered after the lecture.

Fr. Ridgway has addressed 25 open public meetings for Alcoholics Anonymous during 1954.

Two diocesan seminars have been conducted for the clergy since the formation of the committee last year, with lay conferences following.

## MONTANA

### Rapid Growth

A new \$75,000 addition to the parish house of the Church of the Holy Spirit, Missoula, Mont., was dedicated recently by Bishop Daniels of Montana.

The addition was necessitated by the rapid growth of the Church in this Rocky Mountain college town. In the past ten years, the Church School has increased from 128 to 260 pupils. Women's and youth organizations have tripled and outgrown all facilities available.

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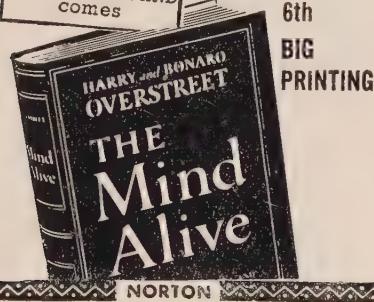
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## DEATHS

"Rest eternal grant unto them, O Lord,  
and let light perpetual shine upon them."

### James W. Morris, Priest

The Rev. Dr. James W. Morris, rector emeritus of Monumental Church, Richmond, Va., and co-founder of the Episcopal Church in Brazil, died in Richmond, Va., March 31st. He was born in Goochland County, Va., November 27, 1859.

Completing his studies at Virginia Theological Seminary in 1889, Dr. Morris was ordained deacon and priest soon afterwards and left to organize Church work in Brazil. He returned to Virginia in 1902, but went back to Brazil to be dean of the Theological School at Porto Alegre, 1920-27.

He was rector of St. James', Leesburg, Va., 1903-05; Christ Church, Norfolk, Va., 1905-07; and Monumental Church, Richmond, Va., 1907-20. He was assistant at Epiphany Church, Washington, D. C., 1927-30; and rector of Grace Church, Petersburg, Va., 1932-38.

Surviving are two daughters, one son, six grandchildren, and three great grandchildren.

### Charles Edmonds Conkling

Charles Edmonds Conkling, father of the Rt. Rev. Wallace Edmonds Conkling, retired Bishop of Chicago, died March 31st at his home in Beacon, N. Y. He was 82 years old.

Mr. Conkling was a retired grocer and tax assessor. Survivors include another son, and a brother.

### Archer Harmon, II

Archer Harmon, II, retired vice rector of St. Paul's School, Concord, N. H., died March 25th in Cambridge, Mass., of a heart attack. He was 64.

A World War I veteran, Mr. Harmon attended St. Paul's and was graduated from Yale University in 1913. He had served as vice rector of St. Paul's for 23 years.

Surviving are his wife, Mrs. Lillian Harmon; two daughters; and two sons.

### Theodore Lee Rynder, Priest

The Rev. Theodore Lee Rynder, who retired in 1942, died April 5th. He had served his entire ministry in Ohio.

Ordained to the priesthood in 1928, Mr. Rynder served as minister-in-charge of the Church of the Holy Spirit, Toledo, Ohio from 1927 to 1930. From 1930 to 1939, he was connected with the staff of Trinity Church in Toledo. For many years he was active in the work of religious education and was executive secretary of the Toledo Sunday School Association. He is survived by his wife and a son.

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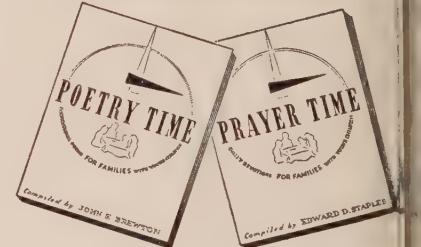
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## CHANGES

### Appointments Accepted

The Rev. Albert R. Bandy, formerly vicar of Christ Church, Jefferson, Tex., and St. John's Church, Carthage, is now vicar of St. John's Church, Center, Tex., and the church at Carthage. Address: Box 295, Center Tex.

The Rev. Paul A. Bankston, formerly curate of St. Stephen's Church, Edina, Minneapolis, is now assistant of St. Peter's Church, Ladue, Mo., and vicar of the Good Shepherd Mission, Clayton.

The Rev. Theodore M. Burleson, formerly vicar of St. Paul's Mission, Williamson, W. Va., is now assistant of St. Andrew's Church, Meyer Blvd. and Wornall Rd., Kansas City 13, Mo.

The Rev. Gordon L. Graser, formerly in charge of St. Andrew's Church, Denver, will on May 1st become rector of the Church of the Ascension, Atlantic City, N. J. Address: 30 S. Kentucky Ave.

The Rev. T. Jerome Hayden, Jr., who has for the last 12 years served Elizabeth, N. J., will on July 1st become associate rector of All Saints' Church, Ashmont, Dorchester, Mass.

Fr. Hayden, who taught school for six years before his ordination, will at the outset of his work at All Saints' devote the major share of his attention to the Sunday school work of the parish. There has been some thought of establishing a parish day school in the ample buildings of All Saints', but a study of the question will be made before any definite plans are made.

The Rev. Charles Jones, who has been assistant of St. Andrew's Church, Milwaukee, is now in charge there. Fr. Jones will continue his work on the City Mission staff as chaplain to the county institutions.

### Armed Forces

Chaplain (Capt.) Jack H. Stipe, chaplain to the medical battalion and the 24th Infantry Division's Military Police Company, writes that he is serving as Episcopal chaplain "to our men in three different corners of Korea, with five celebrations of the Holy Eucharist each week. Our aviation company commander makes this possible by providing an L-19 (one-passenger plane) and pilot. . . ." Chaplain Stipe's address: HQ, 24th Med. Batt., APO 24, c/o P. M., San Francisco.

### Resignations

The Rev. Reinhart B. Gutmann, executive director of Neighborhood House and the City Mission, Milwaukee, has resigned as rector of St. Andrew's Parish, Milwaukee.

During the two years that Fr. Gutmann has served St. Andrew's, the communicant strength has increased from 150 to 190 and the average Sunday attendance, which formerly varied from 40 to 45 persons has settled between 110 and 125. The church now has a Sunday school in operation.

St. Andrew's has spent \$9,000 on refurbishing and remodeling during Fr. Gutmann's stay. The foundation of the building has been made adequate; there are three new classrooms and a new kitchen. The outside and inside of the chapel have been repainted and partly refurbished. In addition the indebtedness of the church has been reduced by \$6,000 in the last year. All in all, the question has been answered as to whether St. Andrew's was "needed in that neighborhood." Fr. Gutmann will in the future work full-time at Neighborhood House.

The Rev. Edmund Sills has resigned after 10 years as rector of St. Luke's Church, Newtown, Pa., and has retired from the active ministry. He is spending the winter in Florida, but may be addressed at Smallwood Farm, R.D. 2, Langhorne, Bucks County, Pa.

### Depositions

Newell Andrew Lasher, presbyter, was deposed on March 29th by Bishop Donegan of New York, acting in accordance with the provisions of Canon 60, Section 1, with the advice and consent of the standing committee.

### Ordinations

#### Priests

Central New York: The Rev. David C. Stanley was ordained priest on March 25th by Bishop Higley, Suffragan of Central New York, at St. Paul's Church, Antwerp, N. Y., one of the churches served by the Rev. Mr. Stanley, who is also in charge of St. Andrew's Church, Evans Mills, and Trinity, Great Bend. Presenter, the

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Rev. Robert Spears, Jr.; preacher, the Rev. D. M. Talbot.

**Connecticut:** The Rev. William Robert Belury and the Rev. Adolph Johnson were ordained to the priesthood on April 6th at Grace Church, Broad Brook, Conn., by Bishop Gray of Connecticut, assisted by Bishop Hatch, Suffragan of Connecticut. The Rev. Dr. Stanley Brown-Serman was the preacher.

The Rev. Mr. Belury, presented by the Rev. Sherman Andrews, will be vicar of Grace Church. The Rev. Mr. Johnson, presented by the Rev. D. W. Greene, will be vicar of the Church of the Good Shepherd, Orange.

**Maine:** Several deacons were ordained to the priesthood on March 30th at the Cathedral Church of St. Luke, Portland, by Bishop Loring of Maine. The Ven. H. S. Craig was the preacher at the service. Ordained were:

The Rev. Lawrence D. Clark, Jr., presented by the Very Rev. Leopold Damrosch; to be vicar of St. Barnabas' Mission, Rumford, Maine.

The Rev. Joseph Mason Trask, presented by the Rev. Robins Thatcher; to be vicar of the Central Maine Missions, with address in Brownville Junction.

The Rev. Roger S. Smith, presented by the Rev. E. O. Kenyon; to be vicar of the Church of the Good Shepherd, Rangeley, Maine.

**Western New York:** J. Robert Jackson was ordained to the perpetual diaconate on March 13th by Bishop Scaife of Western New York at Grace Church, Lockport, N. Y. Presenter, the Ven. Samuel N. Baxter, Jr.; preacher, the Rev.



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W. S. Hudson (the ordinand fulfilled a promise made on the campus of DeVeaux School when he invited his former chaplain to preach at his ordination).

As a student at DeVeaux School, Niagara Falls, N. Y., Mr. Jackson felt a strong call to the ministry. He went to the University of Virginia to pursue his studies preparatory to entering seminary but was stricken with a temporary physical disability which prevented the continuation of his work. Upon recovery he took a course in business management and has been an industrial executive for 18 years. He will continue this work and will also be in charge of St. Paul's Church, Holley, N. Y.

At St. Paul's Church, the Rev. Mr. Jackson will be able to conduct Morning and Evening Prayer and read the Litany. He will assist with the Holy Communion services when they are held. He may conduct burial services and may baptize in the absence of a priest. He will make parochial calls, visit the sick, and assume responsibility for parish or mission work.

## Changes of Address

The Rev. Jay P. Coulton, curate of Christ Church, Dearborn, Mich., and vicar of St. An-

drew's Church, Livonia, Mich., formerly dressed at 22241 Donaldson, Dearborn, may be addressed at 15486 Surrey Rd., Livonia, Mich.

The Rev. William Vaughn Ischie, Jr., who is the staff of the Philadelphia City Mission, may be addressed at 6338 Magnolia St., Philadelphia.

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**KEY**—Light face type denotes AM, black face  
PM; addr, address; anno, announced; appt,  
appointment; B, Benediction; C, Confessions;  
Cho, Choral; Ch S, Church School; c, curate;  
d, deacon; EP, Evening Prayer; Eu, Eucharist;  
Ev, Evensong; ex, except; HC, Holy Com-  
munion; HD, Holy Days; HH, Holy Hour; Instr,  
Instructions; Int, Intercessions; Lit, Litany;  
Mat, Matins; MP, Morning Prayer; r, rector;  
r-em, rector-emeritus; Ser, Sermon; Sol, Solemn;  
Sta, Stations; V, Vespers; v, vicar; YPF, Young  
People's Fellowship.

# Now Is the Time . . .

... to make your pledge as BUILDERS FOR CHRIST. The Church needs *as a bare minimum* \$4,150,000 to build, rebuild, and repair so that it can continue and enlarge its ministry. By making a generous and sacrificial pledge you will help.

OUR SEMINARIES need \$2,000,000 for buildings to house and train our clergy of tomorrow.

THE CHURCH OVERSEAS needs \$1,225,000 to rebuild destroyed or inadequate churches and schools, especially in Japan, the Philippines, and Puerto Rico.

THE CHURCH AT HOME needs \$800,000 to improve facilities in the schools sponsored by the American Church Institute for Negroes, and for advancing missionary work right here in the United States.

BUILDERS FOR CHRIST is the effort of the whole Church to provide the churches, schools, dormitories, and other buildings required for it to carry on its work. You are asked to become a BUILDER FOR CHRIST by sharing in this important drive.

